THE CVRE OF HVRTFVLL CARES AND FEARES.

By Master THOMAS PIERSON late *Rector* of *Brompton-Brian*, in the COUNTY of HEREFORD.

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TO THE TRVLY NOBLE Sr. *Robert Harley* Knight of the Honourable order of the *Bath*; *the glory of holines in this life*, and the happineſſe of glory *in the life to come.*

* * *

SIR,

THat I preſume to preſent this little Treatiſe unto you, is not my reſpect

only but your right : your intereſt in all, the Author, *the* Worke, *and* Publication, *doth more then require it : For the Treatiſe it ſelfe, beſides the matter which is excellent, the art ſhewed in it, I conceive is ſuch as may bee exemplary. For the* Author, *as no man knew him better than your ſelfe, of whom I have heard you ſay,* That you eſteemed your ſelfe much honoured, in preſenting him to the Rectory of Brompton-brian,

brian, where he continued a burning and a ſhining light above twenty yeares together, *ſo no man can better teſtifie with me, that his name is as an ointment newly powred out, and all the houſe of God where he was knowne, is filled with the odour of it. The ſweetneſſe of his voice ſtill Ecchoes in the eares of many precious ſoules which hung upon his lippes, whilſt with the wiſe Preacher hee taught the people knowledge, yea*

gave good heed, and ſought to finde out acceptable words, and words of truth, ſound ſpeeches ſeaſoned with ſalt, and miniſtring both delight and grace to the hearers. And like a wiſe and faithfull ſteward of the myſteries of God, he hath left behind him many written treaſuries, ſo plentifully ſtored with ſuch ſpirituall Proviſion, that future ages would riſe up and call him bleſſed, if his own works ſhould ſtand forth to praiſe him in the gate.

Wherein

Wherein as no man living hath more intereſt then your ſelfe, ſo I know no man more able by experience to commend them to the Church of God for excellent. If this breake the way, no paines of mine ſhall bee wanting, if you pleaſe to bring any of the reſt out after it. In the meane time I ſhould have thought my ſelfe guilty in ſome kind of Sacriledge, if I had not given way to the publiſhing of this unto the good, I truſt, of many, which by experience

hath beene found already, not acceptable onely but profitable alſo unto ſome. So ſubmitting the reſt of my thoughts and deſires in this buſineſſe unto Yours; I reſt as I am many wayes obliged to be,

Your Worſhips in all obſervant duty unfeignedly devoted,

Chriſtopher Harvey.

Perlegi hoc Opuſculum cui Titulus (The Cure of hurtfull Cares and Feares) *Unà cum Epiſtolâ dedicatoriâ, quæ continent in toto paginas 76. in quibus non reperio aliquid ſanæ doctrinæ aut bonis moribus contrarium, quo minùs cum utilitate publicâ imprimi queant : ſub eâ tamen conditione, ut, ſi non intra tres menſes typis mandentur, hæc licentia ſit omnino irrita.*

Gulielm Haywood. R. R. D. Arch. Cant. Capellan. Domeſt.

THE CVRE OF *Hurtfull Cares and Feares.*

Philippians 4. 6.

Be carefull for nothing: but in every thing, by prayer and ſupplication, with thankeſgiving, let your requeſt be made known unto God. 7. *And the peace of God, which paſſeth all underſtanding, ſhall keepe your hearts and minds through Chriſt Ieſus.*

IN the nine firſt verſes of this Chapter, the Apoſtle prescribes

The coherence of the Text.

ſcribes the practice of ſundry chriſtian duties: wherof ſome bee generall belonging to all Chriſtians, *verſe* 1. 4, 5, 6, 7, 8, 9. Others bee ſpeciall duties belonging to ſome particular perſons in the *Church* of *Philippi*, *verſe* 2, 3. Among the generall duties are the words of my Text, preſcribing unto Chriſtians ſuch behaviour, as beſt befitteth them in times of diſtreſſe, and in caſes of difficulty: urging them therunto by the ſingular fruit that will come thereof. The behaviour it ſelfe is propounded in a double duty: Firſt, by way of prohibition, what wee muſt not doe: Secondly, by

by way of precept, what we must do. The prohibition is against care: the precept is for the exercise of prayer with thanksgiving, *verse 6.* The encouragement unto both is from the assurance of Gods peace, which passeth all understanding, to keep our hearts and minds, through *Christ Iesus*, verse 7.

The meaning of the words

For the first, bee carefull for nothing. This prohibition may seeme strange, and contrary to the will of God, who accounteth the careless and improvident worse than infidels, 1 *Tim.* 5. 8. and sendeth such lazy bodyes to the Ant or Pismire, *Prov.* 6. 6. as also com-

mendeth carefulnes, as wel about the matters of the ſoule, both for our ſelves, 2 *Cor.* 7. 11. *what carefulneſſe?* and for others, 2 *Cor.* 11. 28. the care of all Churches commeth on me dayly: as alſo for the things of this life, *Prov.* 27. 23. Bee diligent to know the ſtate of thy flock: and ſet thy heart upon thy herds: which implieth a great care in looking well unto them as the good huſwife looketh well to the wayes of her houſhold, *Prov.* 31. 27.

Anſw. As the Apoſtle ſpeaking of ſorrow calleth ſome godly ſorrow and ſome worldly, 2 *Cor.* 7. 10. ſo may we truly ſay of *care* ſome

ſome is godly, ſome worldly. The godly *care* is that whereby a Chriſtian ſets his mind upon the duty of his place, in ſober manner to uſe lawfull meanes, ſanctified by prayer, for the fruition of bleſſings, and freedome from evills, either ſpirituall or corporall, leaving the iſſue and ſucceſſe wholly to *Gods* good will and pleaſure. Worldly care is that, whereby a man, beſide the uſe of meanes, doth perplexe his mind, about the iſſue and ſucceſſe of things, which he deſires or feares; and doth not rely upon the mercy or providence of God for the ſame as hee ought to doe. And this is

the care here forbidden by the Apoſtle, when he ſaith, Bee carefull for nothing, meaning, as worldlings be, who vexe themſelves, and perplex their minds, about the iſſue and ſucceſſe of things, which they ought to leave to GODS good pleaſure. In which prohibition ſo conceived this point is plaine.

The doctrine obſerved and confirmed.

The Child of GOD muſt not perplex his mind; nor vex his heart with worldly carking care in any thing whatſoever. When in a ſober and ſanctified manner, a man hath uſed lawfull meanes, belonging unto him, for the fruition of bleſſings, or freedome from evils, corporall

porall or ſpiritual, he muſt not buſy his mind, about the iſſue &ſucces, but leave that wholly to the Lord. This duty our bleſſed Saviour doth plainely teach his Diſciples, *Matth.* 6. 25. &c. Take no thought for your life; what ye ſhall eate, or what ye ſhal drink; or for your body, what ye ſhall put on. And for their better obſervance and remembrance, doth twice more in that Chapter repeat the ſame charge *ver.* 31. and 34. Therefore take no thought, *&c.* And 1 *Pet* 3. 6. The good wife muſt not bee afraid with any amaſement.

The reaſons of this duty are ſtrong.

Three reaſons of the doctrine.

1. Worldly care is needleſſe to a child of God.

Firſt, every Child of GOD hath an heavenly Father that careth for him: and ſo his owne worldly raking care is needleſſe, 1 *Peter* 5. 7. Caſt all your care upon him, for he careth for you. This reaſon our bleſſed *Saviour* urgeth ſtrongly unto his Diſciples: as well from Gods prouidence over baſer Creatures, the Fowles of the ayre and the Lilies of the field, and therefore they muſt not thinke he will neglect his Children that are far better, *Matthew* 6. 26, 28. As alſo from his ſpeciall notice of all their wants, *verſe* 32. and aſſured readineſſe to make ſupply thereto

thereto upon their ſober uſe of lawfull means, when they chiefely ſet their hearts on heavenly things, *verſe* 33.

2. Worldly care is very diſgracefull to a Chriſtian.

Secondly, worldly care is very diſgracefull to a Chriſtian: arguing either their ſhamefull ignorance of *Gods* providence, which indeed extends it ſelfe to the very haires of their head *Mat.* 10. 30. Or elſe their great weakeneſſe, if not their totall want, of true faith in God through Chriſt, and ſo is plaine heatheniſh as CHRIST telleth his Diſciples, *Mat.* 6. *v.* 32. After all theſe things, food and rayment, doe the Gentiles ſeeke in a worldly manner; as not

knowing they have a Father in heaven that careth for them. For they that reſt and rely upon GOD for any bleſſing that hee hath promiſed, will wait for it in the ſober and ſanctified uſe of lawfull meanes, and goe no further. Hee that believeth will not make haſt, *Iſaiah* 28.16. but will ſtirre up his ſoule to wait on GOD as *David* doth, *Pſalm.* 42. 5,11. he that is weary of this waiting ſhameth his beleeving: like to *Ioram* King of Iſrael, who in the time of famine ſaid, *This evill is of the Lord, what ſhould I wait for the Lord any longer?* 2 *Kings* 6.33. as they are ſaid not to believe

lieve in God, that truſt not in his ſalvation, that is, that reſt not upon his providence for their preſervation, *Pſal.* 78. 22.

3. Worldly care is a burden to the ſoule, exceeding hurtfull.

Thirdly, worldly care is a great burden unto the the ſoule, not only vaine and unprofitable, but alſo exceeding hurtfull. That it is a burthen *David* ſheweth when ſpeaking hereof he ſaith, Caſt thy burthen upon the LORD; that is, whatſoever thou art carefull for and wouldeſt have given thee, *Pſalm.* 55. 22. That it is vaine and unprofitable he plainly ſheweth, *Pſal.* 127. 1, 2. It is vaine for you to riſe early, to ſit up late, to eate the bread of ſorrowes (meaning through

through carking care) if the *Lords* blessing bee not with you.

Also *Matthew* 6. 27. *Which of you by taking thought can adde one cubite unto his stature?* If ye then bee not able to doe that thing which is least, why take yee thought for the rest? *Luke* 12. 25, 26. And that it is very hurtfull, the notation of the word used by the *Holy Ghost*, sheweth plainely, importing a dividing, or parting the mind asunder: μεριμνᾶν *quasi* μερίζειν τὸν νοῦν. This carking care is the covetous mans disease? They pierce themselves through with many sorrowes, 1 *Tim.* 6. 10. And here-

by

by many times bring upon themselves most heavy judgements. What else did move *Ananias* and *Sapphyrah* to dissemble with the Apostle, and to lye unto GOD, about the price, for which they sold their possession, saying, they had brought all, when as indeed they kept back a part? Vndoubtedly, they were distrustfully carefull about their future maintenance and provision: but it cost them deere, even both their lives by sudden death, *Acts* 5. *verse* 1, 2, 3. &c. And are not these worldly cares the chiefe of those spirituall thornes, which choake the seed of grace in the ground of

of mens hearts, whereupon it becomes unfruitfull? *Matthew* 13. 22. and ſo neere unto curſing, whoſe end is to bee burned? *Heb.* 6. 8.

3. Vſes of the doctrine.
1. For inſtruction. True Religion is the only way to true content.

Now ſith whatſoever is written aforetime is written for our learning, *Ro.* 15. 4. Let us make application hereof unto our ſelves. And firſt, would the Spirit of *God* have the hearts of his Children voyd of worldly cares? Then undoubtedly the ſincere imbracing of true Religion is the only way to get true content and comfort in any eſtate: for what is or can be wanting to his ſoule, to whom the *God* of heaven ſaith be carefull for nothing? Hee ſpeaketh

ſpeaketh not this to al that have the ſhew of godlines, but to ſuch as have the power and truth thereof: *For Gods kingdome is not in word, but in power*, 1 *Cor.* 4. 20. and in whom this power is, in them is, *righteouſneſſe, peace, and joy in the Holy Ghoſt*, *Rom.* 14. 17. Even joy unſpeakable and glorious, 1 *Pet.* 1. 8. ſuch as the world can neither give to its owne, *Ioh.* 14. 27. nor take away from the godly, *Iohn* 16. 22.

Two objections propounded and anſwered. 1. Objection.

But me thinkes, I heare the men of the world call in queſtion the truth of this point, That true Religion ſhould afford ſuch ſweet content unto the ſoule.

The

The exerciſes thereof bee wearineſſe unto *them*, *Mal.* 1.13. therein *they* can meet with no ſuch thing.

Anſw. I anſwer. This ſweet content and comfort in Religion is a fruit of GODS holy Spirit, *Gala.* 5. 22. *The fruit of the Spirit is love, joy, peace,* &c. which Spirit *God gives to true beleevers, Iohn* 7. 39. who turne from ſinne, *Proverbs* 1.23. and make conſcience of obedience, *Acts* 5.32. And therefore have the godly teſtified the fruition and feeling of it, as *David Pſalm.* 4.7. *Thou haſt put gladneſſe in my heart, more than in the time that their corn & their wine increaſed.* Hee had more joy in Gods favour

favour then *worldlings* had in all their abundance. *God* was his exceeding joy, *Pſ.* 43.4. his favour was better than life: and therwith his ſoule was ſatisfied as with marrow and fatneſſe, *Pſalme* 63. 3, 5. Vnto *Ieremy* alſo was Gods word the joy and rejoycing of his heart, *Ieremy* 15. 16. *Paul* and *Silas* ſang prayſes to GOD in the priſon, when their feet were made faſt in the ſtocks, and they had beene ſore beaten and ſhamefully intreated the day before, *Acts* 16. 23, 24, 25. They found by experience that GOD in Chriſt was the father of mercies and the God of all comfort who comforted them

them in all their tribulations: as the ſufferings of *Chriſt* did abound in them, ſo their conſolation alſo abounded by Chriſt, 2 *Cor.* 1. 3, 4, 5. But naturall men, that live in ſinne, doe want the ſpirit, *Iude verſe* 19. and therefore no marvell though they have no ſavour nor relliſh of joy in Religion. The naturall man receiveth not the things of the Spirit of *God*, they are fooliſhneſſe unto him; neither can he know them becauſe they are ſpiritually diſcerned, 1 *Cor.* 2. 14. They are ſtrangers from the covenants of promiſe, *Epheſi.* 2. 12. and a ſtranger doth not intermedle with this joy, *Pro.* 14. 10.

14. 10. It is one of the myſteries of the kingdome which is not knowne by nature but by the gift of grace, *Matthew* 13. 11. The *Philiſtims* could not read *Sampſons* riddle till they had plowed with his Heyfer, *Iudges* 14. 18. No more can naturall men diſcerne the ſweet content of grace but by the operation of the *Holy Ghoſt* the only worker of grace.

2. Objection.

But whence is it, ſaith the natural man, that ſome who are ſtrickt and zealous in Religion, and ſeeme to make great conſcience of their wayes, doe yet ſpend their dayes in much bitternes and ſorrow, giving ſmal evidence that any ſuch joy is

is to be found in their Religion.

Answ. *Answer.* Surely God doth then visit upon them the dayes of *Baalim*, *Hos.* 2. 13. wherein they went after their owne sinfull pleasures and forgot the *Lord*: therefore doth the LORD write bitter things against them, and make them to possesse the sinnes of their youth, *Iob* 13. 26. Because they have sinned against the Lord, and have not obeyed the voice of the Lord, therefore is this evill happened unto them, *Ieremy* 44. 23. But yet if this their sorrow for their former sinnes bee godly, which wil best appeare by the amendment of their lives,

lives, they shall finde by good experience, that of very faithfulnesse God afflicted them: as *David* did *Psalme* 119. 75. *For the* LORD *will not cast off for ever; but though hee cause griefe yet will he have compassion according to the multitude of his mercies, Lam.* 3. 31, 32. In due time he will comfort all such mourners, *and give them beauty for ashes, the oyle of joy for mourning, the garment of praise for the spirit of heavinesse, Isaiah* 61. 2, 3. *For to the upright there ariseth light in darkenesse, that is, joy and gladnesse in distresse, Psalme* 112. 4. And though for a time they be in heavinesse, yet peace

peace ſhall come: *They that wait upon the Lord, ſhall renew their ſtrength, Iſaiah* 40. 31. *Many be the troubles of the righteous, but the Lord will deliver them out of all, Pſal.* 34. 19.

2. Vſe for reproofe. Worldly care is unworthy the holy profeſſion of adoption.

Secondly, this ſhewes plainly how unworthy of the Lord, and of their holy profeſſion of adoption, many that live in the boſome of the Church doe lead their lives. For what is more ordinary than to call God Father, in ſaying the *Lords* Prayer? And yet who can ſay my heart is cleane, I am free from theſe worldly carking cares? For though like bitter ſap it ſometime lye hid in the root of the heart, yet indeed

indeed hath it a daily ſpring time, as may appeare by theſe bad fruits which doe fearefully abound in many mens lives.

Firſt, manifold unjuſt and ungodly practiſes to get or encreaſe worldlie wealth, as falſe weights and meaſures, lying, ſwearing and forſwearing, extortion, ſtealing, oppreſſion, and the like. Where any of theſe are in uſe & practice, plaine evidence is given of diſtruſt in GODS providence, and ſo of the dominion of this ſinfull worldly carking care. For were men indeed perſwaded that the power to get wealth came from God, *Deut.* 8 18. and that his bleſſing made

Five evidences of worldly care.
1. Vngodly practiſes to get worldly wealth.

made them rich, *Proverbs* 10. 22. they would content themselves with the moderate use of lawfull meanes to serve his providence, wherein they might comfortably wait for his blessing; and not betake themselves to such ungodly courses, as are plaine services of the Divell, the God of this world, for the wealth thereof.

2. Ordinary use of wicked meanes to remove corporall evills.

Secondly, the ordinary use of wicked and forbidden meanes to prevent or remove worldly losses and corporall evils, as to consult with Magicians, witches, or Sorcerers, as *Saul* did when he was distressed by the Hoast of the *Philistims*, 1 *Sam.* 28. 7. *Seeke me*

me a woman that hath a familiar ſpirit, &c. *And Ahaziah King of Iſrael, who ſent to enquire of Baalzebub the God of Ekron, whether hee ſhould recover of his diſeaſe,* 2 *Kings* 1. 1, 2. This is a moſt fearefull proclaiming of diſtruſt in GOD, when they ſeeke to the divell Gods utter enemy. *Is it not becauſe there is no God in Iſrael, that thou ſendeſt to enquire of Baalzebub the God of Ekron? ver.* 6.

Thirdly, the ordinary neglect to ſanctifie the uſe of lawful means by prayer to GOD for his bleſſing. Thus *Aſa* one of the good Kings of *Iudah* ſinned, *when being diſeaſed in his feet he ſought unto the Phyſitians*

3. Neglect to ſanctifie the uſe of lawfull meanes by prayer.

ſitians, and not unto the Lord, 2 Chron. 16.12. And it is the common courſe of many families, to follow their worldly buſines diligently, but ſeldome or never to ſanctifie their labour and paines by prayer and thankſgiving to Almighty God the giver of all bleſſings.

4. Exceſſive ſorrow and feare in times of danger.

Fourthly, exceſſive ſorrow and feare in times of danger and diſtreſſe, with great deadneſſe of heart when outward meanes do faile and dangers approach: as though the power and mercy of God for their helpe and ſafety were tyed to the meanes. *This was the ſinne of Iſrael at the Red Sea: when the Hoaſt*

Hoaſt of Pharaoh drew neere unto them they were ſore afrayd, and cryed out againſt Moſes for bringing them out of Ægypt, Exodus 14. 10, 11, 12. *Hence alſo came all their murmurings in the wilderneſſe, when they wanted bread, or fleſh, or water,* as *Exodus* 16. 3. and 15, 24. They had not yet learned to reſt and rely upon his power and providence that brought them thither.

5. Frailties in hearing of GODS Word.

Fifthly, fruitleſſe and unprofitable hearing of Gods word. *For the cares of this world are one kind of ſpirituall thornes that choake the ſeed of grace in the ground of mens hearts, that it brings no fruit to per-*

fection, Luke 8. *verse* 14.

All these give plaine evidence of worldly carking care, & justly deserve reproofe for transgressing this holy command, that bids us, *Be carefull for nothing.*

3. Vse: for admonition.

This lesson most needfull though hard to corrupt nature.

For admonition, it serves fitly to move every one, to endeavour obedience to this command, in labouring to free his heart in every thing from distruftfull worldly care. A lesson most needfull in these evill dayes and perillous times; hard indeed to our corrupt nature, which the Scripture calleth *flesh* and *bloud.* But the child of GOD must looke to a better guide, and not plead for

for it, *for fleſh and bloud cannot inherit the kingdome of God*, 1 *Cor.* 15.50. *The wiſdome of the fleſh is death: and ſo rebellious to the will of God, that they that are in the fleſh cannot pleaſe God*, *Rom.* 8. 6, 7, 8.

Wherein the practiſe of this duty ſtands.

Now the practiſe of this duty ſtands in this: that uſing lawfull meanes moderately, for the fruition of bleſſings, or freedome from evils, we then ſanctifie the ſame by prayer to GOD for his mercy and bleſſing; and then leave the iſſue and ſucceſſe wholly to his good pleaſure, whatſoever the caſe be. Thus doing we ſhall neither tempt God by neglect of meanes, nor yet

What ground we muſt lay that wee may do ſo.

perplex our ſelves about the ſucceſſe, through diſtruſt in his mercy. And that wee may ſo doe, wee muſt lay this good foundation; Make ſure we ſtand rightly in covenant with GOD through faith in CHRIST IESUS: *for hee that commeth unto God muſt beleeve, Hebrewes* 11. 6. and then we have good title to all Gods promiſes, whereat true faith doth ever looke: and to them that have obtained that pretious grace are given exceeding great and pretious promiſes, 2 *Peter* 1. 1, 4. *All the promiſes of God are in him, yea, and in him, Amen, that is, in Chriſt Ieſus moſt ſure and certaine*

to

to true beleevers, 2 *Cor.* 1. 20. This estate once had we must in every thing that may perplex us stir up this pretious grace of faith, and set it a working: wch seemes to be the *Lords* meaning in that golden sentence oft repeated, *The just shall live by faith*, *Hab.* 2. 4. *Rom.* 1. 17. *Hebr.* 10. 38. And that this grace may have its perfect worke, to free our hearts from distrustfull and perplexing worldly cares, wee must rightly informe our selves in three things.

That faith may have its perfect worke three things to be considered.

First, in Gods soveraigne right to inflict upon his deerest servants, when, where, and how hee pleaseth either death it selfe, or

any evill that is a forerunner thereof, for their ſinnes originall and actuall.

Secondly, in the different nature of Gods promiſes, and in his divine royalty, for time, meaſure, and manner of performance.

Thirdly, in Gods good pleaſure to exerciſe his Children and ſervants many times under ſore afflictions: all of which he will cauſe to worke for their good, out of his tender love in *Chriſt* which remaineth conſtant unto them, under their greateſt miſeries.

1. Gods right and ſoveraignty.

For the firſt: that God hath right and ſoveraignty to inflict upon his deareſt

reſt ſervants, either death it ſelfe, or any evill that is a forerunner thereof, as famine, ſickneſſe, ſword of the enemy and the like, when, and where he will, for their ſinnes originall and actuall, is moſt plaine, *Romans* 5. 12. *By one man ſinne entred into the world and death by ſin, and death went over all, in as much as all have ſinned, Hebr.* 9. 27. *It is appointed unto man once to dye.* Death then being our debt to God, who ſhall deny him liberty to call for his due. And for his right to inflict upon them hunger, thirſt, ſickneſſe, ſorrow and the like, none can deny it, that conſiders the afflictions of the godly: as of

Iob in losse of goods, and of all his Children by sudden death, Iob 1. 15. 16, 19. *in grievous boyles upon his body, from the sole of his foot unto his crowne,* Chapter 2. ver. 7. and of *David, who complaines that hee had no soundnesse in his flesh, Psal.* 38. 3. *his wounds stanke and were corrupt verse* 5. *his loynes were filled with a loathsome disease verse* 7. *he was feeble and sore broken: yea hee roared for the very disquietnesse of his heart, verse* 8.

2 ..e different nature of Gods promises.

For the second: Gods promises are of two sorts: *some concerne the life that now is; others that which is to come,* 1 *Tim.* 4. 8. And among these latter, which be

be heavenly and ſpirituall there is a difference. Some are of bleſſings abſolutely neceſſary to ſalvation, as juſtification, adoption, regeneration and the like: others are very comfortable, but yet not ſimply neceſſary to ſalvation, as the ſenſible feeling of *Gods* love, and inward joy therupon, ſtrength of faith and great increaſe in other graces, farre above that meaſure which is ſimply needfull to the being and truth of grace. Now GODS promiſes of bleſſings ſimply needful to ſalvation, be abſolutly made in *Chriſt* to true beleevers, without exception; as *Acts* 16.31. *Beleeve in the Lord Ieſus*

and

and thou ſhalt bee ſaved. But other ſpirituall graces leſſe neceſſary, and all temporall bleſſings muſt bee underſtood to be promiſed with the exception of the Croſſe: to wit, that true beleevers ſhall have them upon their ſober and ſanctified uſe of lawfull meanes, unleſſe it ſeeme good to GOD, by the want of ſuch bleſſings, to correct them for their ſins, as he did *David*, 2 *Sam.* 12. 10, 11. *The ſword ſhall never depart from thy houſe, becauſe thou haſt deſpiſed me, Pſalme* 118. 18. *The Lord hath chaſtened me ſore, but hee hath not given mee over unto death.* Or elſe to make tryall of their faith

and

and patience, *as hee dealt with Iob in his afflictions, Iob* 2.3. *Thou moveſt mee againſt him to deſtroy him without cauſe:* and Chapter 23.10. *He knoweth the way that I take: when hee hath tryed mee I ſhall come forth as gold.*

Alſo Gods royalty for time, manner, and meaſure of performing his promiſes is very remarkeable. In theſe circumſtances he retayneth and exerciſeth divine liberty, and looketh that his Children ſhould wait for the evidence of his good pleaſure, and reſt contented therewith when he doth manifeſt the ſame, though it doe not anſwer their deſires. And he blameth

Gods royalty.

meth thoſe, that will limit or confine him in any of theſe, *as his people did in the wilderneſſe, when they would as it were point out their own proviſion, Pſalme* 78. 20, 41. In particular, for the time, when GOD will do this or that thing, which hee hath promiſed indefinitely, he ſhewes his royalty to his Diſciples, *Acts* 1.7. *It is not for you to know the times, which God hath put in his owne power.* In this circumſtance he requireth *the patience of faith*, ſaying, *Hee that beleeveth ſhall not make haſt, Iſa.* 28. 15. And for manner of performance ſometime he giveth the particular bleſſing asked: *As upon Elias prayer*

For time.

Manner.

prayer he ſent firſt drought, and then after rayne, Iames 5. 17, 18.

Other while inſtead of the bleſſing asked, hee giveth ſome other thing anſwerable thereunto, making more for his owne glory and the good of his ſervants: *as when Paul beſought the Lord thrice, that the thorne in the fleſh, the meſſenger of Satan might depart from him, God ſaid, my grace is ſufficient,* 2 *Cor.* 12. 7, 8, 9.

God did not free him from the aſſault, but gave him ability of grace to reſiſt. Yea our bleſſed Saviour in his bitter agony in the Garden, offered up prayers and ſupplications, with

with ſtrong crying and teares, unto him that was able to ſave him from death, and was heard in that he feared, *Hebr.* 5. 7. Not by a totall freedome from the Cuppe of his bitter paſſion, though he had ſaid, *Father, if it be poſsible let this Cuppe paſſe from me, Matthew* 26. 39. but by making him willing and able to beare it, and in ſuffering to overcome. For after this prayer he ſaid to *Peter, The Cuppe which my Father hath given mee, ſhall I not drink it? Iohn* 18. 11. *and in ſuffering hee overcame, Rev.* 3. 21. Likewiſe in the meaſure of his gifts and bleſſings to his ſervants, and of their deliverance

And meaſure of performing his promiſes.

verance from evills, he retayneth and exerciseth divine liberty and soveraignty. *Some he maketh high, others low: some rich, and others poore, Iob* 34.19 *To one he giveth five talents, to another two, to another one, Matthew* 25.15. *He suffered no man to doe wrong to Abraham, Isaac, and Iacob, but rebuked Kings for their sakes, Psalm.* 105.14. *Yet he will suffer Ioseph to be sold for a servant, and to be layd in irons wrongfully, verse* 17, 18. and hee suffers his servant *Iob* to be robbed of his goods, bereaved of his Children, sore afflicted in his body, and grieved by his deareſt friends, so as he escaped, but with the Skin of

of his teeth, *Iob* 19. *verse* 19, 20.

3. Gods good pleasure to exercise his Children in affliction for their good foure wayes.

For the third, it pleaseth God many times to exercise his deere children under sore afflictions, for his glory in their good sundry wayes; as First, to purge out some corruption, and to make them white, *Dan.* 11. 35. *Some of them of understanding shall, fall to try them, and to purge, and to make them white, Iob* 23.10. *When hee hath tryed mee I shall come forth as the gold.*

1. To purge out some corruption.

2. To teach them obedience.

Secondly, to teach them obedience, as well in eschewing evill, *Psal.* 119. 67. *Before I was afflicted I went astray: but now have I kept thy word:* as also in doing

doing good, ſo *Chriſt Ieſus learned obedience by the things he did ſuffer, Heb.* 5. 8. *and the Apoſtles learned by afflictions to truſt in God,* 2 *Cor.* 1. 9.

Thirdly, to try their faith and patience, as hee did in *Iob: whence great afflictions are called fierie tryalls ſent to try Gods Children,* 1 *Pet.*4 12. as *Hebr.* 11. 36, 37. *Others alſo were tryed by cruell mockings and ſcourgings, yea by bonds and impriſonments: they were ſtoned, ſawen aſunder, tempted, ſlaine with the ſword,* &c.

3. To try their faith and patience.

Fourthly, for their furtherance in grace and holineſſe here, and in joy and happineſſe hereafter, *Iames* 1. 3.

4. To further them in holines and happineſſe.

1. 3. *The tryall of faith worketh patience, Hebr.* 12. 10. *God doth chaſten us for our profit, that we might bee partakers of his holineſſe, verſe* 11. *though it bee not joyous for the preſent, yet after it yeeldeth the quiet fruit of righteouſneſſe.* Affliction is Gods Schoole wherin he teacheth the ſoules of his Children many a ſweet leſſon, as *Pſalme* 119. 71. *It is good for me that I have beene afflicted that I might learne thy ſtatutes.*

This brings down their hearts, and cauſeth them to be more frequent in humble and earneſt prayer, and more carefull to meditate on Gods word and works, as *Pſalme* 77. 2. *In the day*

of

of my trouble I ſought the Lord, verſe 3. I remembred God: I complained, I conſidered the dayes of old, &c. all which are notable means of growth in grace, whereby, no doubt, their preſent joy & future glory ſhall bee much increaſed: for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternall weight of glory, 2 *Cor.* 4. 17. *The tryall of faith ſhall be found unto praiſe, and honour, and glory at the appearing of Chriſt Ieſus,* 1 *Pet.* 1. 7. *If wee ſuffer we ſhall alſo raigne with him,* 2 *Tim.* 2. 12. All which are great benefits of afflictions, and may well perſwade us, that in

in the very extremity of them Gods love in Christ is constant towards us. *For what shall separate us from the love of Christ? Shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword,* &c. *Nay in all these things we are more than conquerers, through him that loved us. For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Iesus our Lord, Rom.* 8.35.37,38. 39. *God correcteth every son whom he receiveth, and therein*

*therein offereth himselfe unto us, as to sonnes, Hebr.*12. 6,7.

These things well understood and thought upon will much enable faith to quiet and stay the heart in any distresse whatsoever. For, to beginne with the greatest matter of all, say thy soule is perplexed about thy salvation, thou hast great feares of hell, and little hopes of heaven, what must thou now doe.

Application of the doctrine in a cafe of spirituall distresse through feare of damnation.

Answ. First, look thou stand rightly in covenant with God, through faith in *Christ Iesus*, in whom hee revealeth himselfe to bee the God of grace and mercy, justifying the ungodly and saving sinners, and believe

lieve in the *Lord Ieſus*. Secondly, whether thou uſe the means ordained to this end. Now Gods meanes for this bleſſing is to *believe in the Lord Ieſus*, *Acts* 16. 31. *Beleeve in the Lord Ieſus Chriſt and thou ſhalt be ſaved*, *Iohn* 3. 16. *God ſo loved the world that he gave his only begotten Sonne, that whoſoever beleeveth in him ſhould not periſh, but have everlaſting life*. Now thus to beleeve is to reſt and rely upon that which *Ieſus Chriſt* as Redeemer and Mediator hath done and ſuffered for the ſalvation of his Church. Aske then thine owne heart, whether thou bee not perſwaded, that which God in *Chriſt Ieſus*

What it is to believe.

Iesus is plentifull redemption and salvation, and in none other? demand againe, whether thou doe not unfeignedly desire to be found of God in Christ, and to rest and rely upon that, which hee hath done and suffered for thy justification and salvation? Then consider, whether thou doe use Gods Ordinances conscionably, and in an holy manner, to get this grace of faith, and to grow therein. Gods Ordinances, we know, are the word and prayer: *for faith commeth by hearing the word of God preached, Rom.* 10. 14, 17. *and prayer obtaines the* HOLY GHOST, *Luke* 11. 13. *Which is the*

GODS means for faith, the Word and Prayer.

ſpirit of faith, 2 *Cor.* 4.13. therefore did the Diſciples by prayer ſeeke faith at Chriſts hands, ſaying; *Lord increaſe our faith*, or put faith into us, *Luk.* 17.5. The conſcionable and holy manner of uſing the foreſaid Ordinances ſtands in three things.

The holy manner of uſing the meanes of faith in 3. things. 1. Breaking of the courſe of every knowne ſinne.

Firſt, breaking off the courſe of every knowne ſinne, which is a worke of darkeneſſe; wherein wee cannot live and have fellowſhip with Chriſt, 1 *Ioh.* 1. 6. Therefore *Solomon* ſaith, *Turne you at my correction. Lo, I will powre out my ſpirit upon you, Proverbs* 1.23. and *Iohn Baptiſt prepared the way of the Lord by preaching repentance unto the*

the people, Matth. 3. 1, 2, 3. without which there is little hope of attayning true faith in *Christ, Mat.* 21. 32.

Secondly, we must truly and hartily desire the grace we seeke for. This desire is spirituall hunger and thirst whereto God hath made a promise of satisfaction, *Isaiah* 44. 3. *I will powre water upon him that is thirstie, and flouds upon the dry ground: I will powre my spirit upon thy seed, Mat.* 5. 6. *Blessed are they that hunger and thirst after righteousnesse for they shall bee satisfied.*

2. Hartily desiring the grace we seeke for.

Thirdly, we must yeeld concionable obedience to that we know, as well in eschewing evill as in doing

3. Yeelding conscionable obedience to that wee know.

good: for to such belongs the gift of the *Holy Ghost*, *Acts* 5. 32. *Wee are witnesses, and the Holy Ghost, which* GOD *gives to them that obey him.* Thus every one that would bee saved must bee carefull to doe. And when we have so done *we must cast our burthen upon the Lord, Psalme* 55. 22. that is, rest and rely upon the LORD for that thing, which wee so seeke for, in the foresaid use of meanes: and then have we his promise for the obtaining thereof; for he hath said, *Commit thy way unto the Lord, trust in him, and hee shall bring it to passe, Psalm.* 37. 5. On which promise if wee rest and wait patiently

ently wee ſhall bee ſure to ſpeed: for hee hath ſaid, *I will never leave thee nor forſake thee, Heb.* 13. 5. What though wee yet feele not the joy of his ſalvation, whereto *David* deſired to be reſtored? *Pſalme* 51. 12. Yet if wee wait upon God in the uſe of meanes, wee may ſay to our ſelves as *David* did, *Why art thou caſt downe, ô my ſoule? why art thou diſquieted in me? hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God, Pſalme* 42. 11. When *Abraham* beleeved God, ſo as it was imputed to him for righteouſneſſe, hee had in himſelfe no ſenſe or feeling of any thing, wher-

on to ground his hope of that blessing which God promised: but only looked at God, being fully perswaded, that hee who had promised was able to performe it, *Romans* 4. 18, 19, 20, 21, 22. And on this practice of *Abraham* must we cast our thoughts, when wee our selves are perplexed with doubting in our selves about our salvation: so shall wee give glory to God, and receive his gift of eternall life, promised to all that believe: As *Abraham* and *Sarah* gave glory to God, in beleeving his promise, and received a sonne, when they were past age, in themselves hopelesse *Hebr.* 11. 11. Againe,

Againe, say thou be distressed with outward evills, as warres, famine, sickneſſe, banishment poverty, imprisonment or the like: Nay, say that many of these come together upon thee, so as thou art pressed out of measure above strength, and in thine owne thinking thy case is desperate, must thou not be carefull now? *Answ.* Surely no further than to use lawfull meanes for thy comfort and deliverance, sanctifying the same by prayer to God for his blessing thereupon: which when thou hast done, though thy misery bee with much extremity, yet if thou hast faith, and canst set it a wor-

Application of the doctrine in cases of distresse with outward evils

king, thou ſhalt undoubtedly, by ſome of the three forenamed conſiderations, much quiet thy ſelfe, and free thy ſoule from exceſſive feare of evill.

For firſt, doth this trouble thee, that thou art ſo ſore diſtreſſed with ſickeneſſe, poverty, want, impriſonment, or the like? Here then call to remembrance GODS right to inflict upon thee any, or all of theſe evills, when and where, and in what manner he pleaſeth. For if thou bee a true beleever, thou wilt not think thy ſelfe exempted from any of thoſe evils, which the Scripture ſaith be incident to Gods children. It is the thought of

of the wicked to say to himselfe, I shall not be moved: *I shall never be in adversity, Psalme* 10. 6. Indeed sometime corruption remaining will suggest the like into the godly: hence *David* said in his prosperity, *I shall never bee moved*; but GOD quickly taught him another lesson, *Thou didst hide thy face, and I was troubled, Psalme* 30. 6, 7. and though godly *Iob* said in the dayes of his honour and prosperity, *I shall dye in my nest: I shall multiply my dayes as the sand, Iob* 29. 18. Yet it seemes he had many times thoughts of his changeable estate; for saith hee, when his sore affliction was upon him,

The thing which I greatly feared is come upon me, Iob 3.25. And no doubt, if true faith be called to councell in the dayes of peace, it will say it is the Lords mercies thou art not confounded: *the continuance of thy freedome is the fruit of his patience:* thou art debtor unto GOD for the suffering of any outward evill, yea and of many inward feares, either for correction of sinne, or tryall of grace, whensoever he is pleased to call thee to it: Now shall the debtor thinke it strange, that his creditor doth demand his due? Here the thiefe upon the Crosse that repented will shame thee for repyning,

ning, though thou ſhouldſt ſuffer a ſhameful and painfull violent death: feareſt thou not God, ſaith he to his fellow, ſeeing thou art in the ſame condemnation (meaning with *Chriſt Ieſus*) wee receive the due reward of our deeds: *but this man hath done nothing amiſſe*; *Luke* 23. 40, 41. *Looke therefore unto Ieſus the Author and finiſher of thy faith, who endured the Croſſe, and deſpiſed the ſhame, Hebrewes* 12. 2. *He was led as a ſheepe to the ſlaughter, and as a Lambe before the ſheerer, dumb, ſo opened he not his mouth, Acts* 8. 32. *And hereunto we are called, that is to ſuffer afflictions patiently, becauſe Chriſt*

Christ also suffered for us, leaving us an example, that we should follow his steppes, 1 *Pet.* 2. 21, 22, 23. But here thou thinkest upon GODS promise of deliverance made to his servants that call upon him in the day of trouble, *Psalm.* 50. 15. and because thou hast prayed and art not delivered, therefore thou doubtest of his favour, as *Psal.* 22. 1, 2.

Answ. Here then, according to the second thing before commended to our consideration, call to remembrance the different nature of Gods promises, and the exception of the Crosse to bee understood in all promises of blessings

bleſſings temporall, and ſpirituall alſo, which are not ſimply neceſſary to ſalvation. Let thy heart alſo think upon Gods prerogative royall for time meaſure and manner, of performing theſe promiſes: and know that if God have given thee faith and patience in afflictions, though they bee great and of long continuance, yet he hath vouchſafed gracious audience to thy prayers: even the ſame that he did to our bleſſed Saviour in the time of his paſſion, as before is ſhewed.

Thirdly, when thy diſtreſſe and griefe is very great, is thine heart affraid of *Gods* forſaking of thee? and

and canſt thou hardly think he will ſuffer it to goe ſo ill with thoſe that bee his Children, as it doth with thee.

Anſwer. Yet bee not diſmaid: it is no marvell to ſee the weake reeds ſhaken with thoſe blaſts which make the ſtrong cedars to bow and bend. When *Ionas* the Prophet was in the Whales belly, hee ſaith to GOD, *I am caſt out of thy ſight, Ionas* 2. 4. Nay, our bleſſed Saviour himſelfe cryed out upon the Croſſe, *My God, my God, why haſt thou forſaken me, Matthew* 27. 46. know therefore thou that makeſt conſcience of thy wayes, that this feare of Gods

Gods forſaking thee, in times of diſtreſſe, is from humane frailty, which the beſt have in them while they bee in this world, and will more ſtrongly aſſault them, upon the remembrance of former ſinnes, though repented of, and upon the conſcience of corruption remaining, though it doe not raigne: as wee may ſee in *Iob* when he ſaith unto God, *wherefore hideſt thou thy face, and holdeſt mee for thine enemy? For thou writeſt bitter things againſt me, and makeſt mee to poſſeſſe the iniquities of my youth, Iob* 13. 24, 26. and more fully in *David* acknowledging his frailty in this very caſe; *My ſpirit,* ſaith

ſaith he, *was overwhelmed, I am ſo ſore troubled, I cannot ſpeake. Will the Lord caſt off for ever? Is his mercy cleane gone? Hath God forgotten to be gracious? And I ſaid, this is mine ininfirmitie, that is, this is my great weakeneſſe to doubt of Gods mercy, becauſe of my preſent troubles, Pſalme 77. 3. 4, 7, 8, 9, 10.*

Here thou muſt bring thy heart to the third thing before, commended to thy obſervation, *viz.* That GOD is pleaſed to exerciſe his own deare children under great and ſore afflictions, for moſt excellent ends, as before is ſhewed. And indeed, what diſtreſſe can befall thee, wherein faith,

faith, ſet a worke to conſider of Gods dealing with his own children, may not ſet before thy view ſome of the Lords worthies, better than thy ſelfe, who have ſuffered the like or far greater evills then are upon thee? *Was not righteous Lot taken captive in Warre, with all his goods?* Gen. 14. 12, 14 *Was not Ioſeph ſold for a ſervant, caſt into priſon, and layd in irons?* Pſa. 105. 17, 18. *Was not the Prophet Ieremy ſmitten, and caſt into the myrie dungeon?* Ier. 37. 15, 16. *Was not David hunted after to bee ſlaine by Saul, as one hunteth a Patridge in the Mountaines?* 1 Samuel 26. 20. *Was not Ziklag, where David*

vid and his men dwelt, burnt with fire by the *Amalakites* and their wives, and Children with all their goods taken captives, 1 *Sa.* 30. 1, 2, 5. Were not the Lords Prieſts, to the number of foureſcore and five perſons, their City, both men, Women, and Children and ſucklings, Oxen, Sheepe, and Aſſes ſmitten with the edge of the ſword by the command of their owne King, upon a falſe ſurmiſe of conſpiracy with innocent *David?* 1 *Sam.* 22. 13, 18, 19. Was not *Ionathan*, *Davids* deareſt friend, ſlaine by the uncircumciſed *Philiſtims?* 1 *Sam.* 31. 2. *Nay was not good King Ioſiah ſlaine by Pharaoh*

raoh-Neco at Megiddo like unto whom there was no KING before him, that turned to the Lord with all his heart, with all his ſoule, &c. 2 *King.* 23. 25, 27. Was not *Iohn Baptiſt*, greater than whom there roſe none before him among them that are borne of women, *Matthew* 11. 11. impriſoned by *Herod*, for doing his duty, in telling him it was not lawfull for him to have his brother *Philips* Wife: and afterward beheaded upon a moſt triviall occaſion, even to gratifie a damſell for her dancing? *Mar.* 6. 18. 26, 27. Which of the Prophets did not the people of the Iewes perſecute? *Acts* 7. 52.

52. Had not other of *Gods* ſervants, before Chriſts incarnation, triall of cruell mockings and ſcourgings, of bonds and impriſonments? Were they not ſtoned, ſawen aſunder, tempted, ſlaine with the ſword: did they not wander about in Sheep-skins, and Goat-skinnes, being deſtitute, afflicted, and tormented, though the world were not worthy of them? *Hebrewes* 11. 36, 37, 38. And were not Chriſts own Diſciples, and holy Apoſtles ſent forth as Lambes amongſt Wolves? *Luke* 10. 3. and ſet forth as men approved unto death, made a ſpectacle to the world, reviled, perſecuted, defa-

med,

med, made the filth of the world, and the of-scouring of all things? 1 Cor. 4. 9, 13. *Was not Paul in labours abundant, in stripes above measure, in prison frequent, in death oft? Received hee not of the Iewes five times forty stripes save one? was hee not thrice beaten with rods? once stoned? and thrice suffered shipwracke? was he not in journeyings often, in perills of waters, in perills of robbers, in perills by his owne country men, in perills by the heathen, in perills in the City, in perills in the wilderneſſe, in perills in the Sea, in perills among falſe brethren: in wearineſſe and painefulneſſe; in watchings often, in hunger and thirſt,*

in

in fastings often, in cold and nakednesse? &c. 2 *Cor.* 11. 23, 24, 27. Nay, which is more than all the former, was not our blessed *Saviour* himselfe persecuted, and apprehended by the hands of the ungodly? *Was he not buffeted and spit upon, crowned with thornes, scourged, and most shamefully condemned and crucified?* Now then, what thinkest thou of thy selfe? art thou better than these? dost thou thinke God forsooke them in their afflictions? Why then, stirre up thy heart to say unto the Lord, with subjection to his will, even for the sustaining of death it selfe; *It is enough, Lord, take away my life, for I*

am

am no better then my fathers, 1 *Kings* 19. 4.

When affliction increaseth, and death approacheth, then look unto *Iesus* the Author and finisher of thy faith lest thou be wearyed and faint in thy mind. He left himselfe an example, that we should follow his steps, in suffering affliction patiently. Now when *Peter* would have rescued his apprehension by force of armes, he forbade him, saying, *The Cup which my Father hath given me, shall I not drink it?* *Iohn* 18. 11. And remember this word of his, *The servant is not greater than his master: If they have persecuted mee, they will al*

so

ſo perſecute you, Iohn 16. *ver.* 20.

Adde hereunto the conſideration of Gods ſpeciall providence over thee in all thine afflictions: whereupon *Chriſt Ieſus* bids thee, not to feare them that can kill the body, but are not able to kill the ſoule. *Are not two Sparrowes ſold for a farthing? and one of them ſhall not fall to the ground without your Father. The very haires of your head are all numbred. Feare ye not therefore, for yee are of more valew then many Sparrowes*, *Matthew* 10. 29. 30, 31. *God is faithfull who will not ſuffer you to bee tempted above that you are able, but will with the tempta-*

temptation alſo make a way to eſcape, that ye may be able to beare it, 1 Cor. 10. 13.

Laſtly, remember that his love in *Chriſt Ieſus* is firme and conſtant unto thee, in thy greateſt affliction; See *Romans* 8. 35, 38, 39. *What ſhall ſeperate us from the love of God which is in Chriſt Ieſus?* Surely nothing can doe it, as the things there named, and accounted unable, doe plainely ſhew, *tribulation, anguiſh, or diſtreſſe, perſecution, famine, perill, ſword*, &c. *For whom hee loves in* CHRIST *his Son, he loves to the end, Iohn* 13. 1. *his gifts and calling to grace and favour in* CHRIST *are without repentance, Rom.*

11. 29. *Nay more, rest assured, that as the sufferings of this present time are not worthy to bee compared with the glory that shall be revealed in us, Rom.* 8. 18. *so our light affliction, which is but for a moment, worketh for us a farre more excellent, and eternall weight of glory,* 2 *Cor.* 4. 17.

The conclusion of the whole

By these and such like considerations will the spirits of the godly sustaine their infirmities. Thus will true beleevers, with godly *David, encourage themselves in the Lord their God,* even when violent death approcheth towards them, 1 *Sam.* 30. 6. *In the multitude of their owne perplexing thoughts within them,*

will

will the Lords comforts delight their ſoules, Pſal. 94. 19. Take notice therefore of this duty to ſtrive againſt diſtracting worldly cares. Conſider the grounds, or reaſons, whereby it is preſſed: as that thine heavenly father careth for thee: theſe worldly cares diſcredit and diſgrace thine holy profeſſion; they are a great and needleſſe, nay a very hurtfull burthen to thy poore ſoule: for the avoyding wherof thou muſt ſet faith a worke in every difficulty, ſmall or great, according to the direction before preſcribed. So though thou bee weake in thy ſelfe, yet ſhalt thou be ſtrong in the

Lord, *and in whatſoever ſtate thou art, thou ſhalt bee therewith content. Thou ſhalt know how to be abaſed, and how to abound; both to bee full and to be hungry; both to abound and to ſuffer need: yea, to doe all things through Chriſt which ſtrengtheneth thee, Phil.* 4. 11, 12, 13.

FINIS.

A REQVEST

By the Executors of Mr. *Pierſon*, occaſioned by the concealing and de*taining of ſome of his wri*tings and papers, by ſuch as *borrowed them in the* life time of Maſter *PIERSON.*

WHeras in the former epiſtle intimation is given of ſome other wri-

tings of this reverend Author fit to be publiſhed, I thinke it not amiſſe to let the Reader underſtand, that the thing chiefely intended therein, is an excellent Expoſition of the firſt Epiſtle of Saint *Iohn*: a work, as is conceived both of extraordinary worth and uſe, and which ſhould have firſt bin offered to the publike view, but that upon peruſall there was found a great breach in it, by reaſon that the whole

whole third Chapter, and a few verſes in the beginning of the fourth were wanting: that part being, as others had been, imparted to ſome private friend who hitherto hath neither made reſtitution, nor given any notice of it. Wherupon it is thought fit by thoſe that are intereſted in the whole, that this opportunity ſhould be taken to give notice of the defect in that part, being fully perſwaded that none

will either be ſo envious at others, or deale ſo unfaithfully with him whoſe life and labours were wholly devoted to the publike good, as privately to detaine the papers themſelves, or any knowledge that they have of them, or their probable conjecture to whom they have heard any of his writings have bin lent: when as by giving notice of that part they ſhal not only deale juſtly with thoſe whoſe right

right it is, but wiſely likewiſe for themſelves; who by that meanes in ſtead of a broken part may come to have the whole in ſuch ſort as will be fitter both for their own and others uſe, and withall prevent that imputation which wil lye upon them, if it be diſcovered otherwiſe; which they may eaſily conceive is neither impoſſible nor improbable. For charity bids me hope that the con

ceale-

cealement of it hither-
to hath only beene out
of ignorance in what
hand the reſt did lye
unto which it ought to
be reſtored : and that
ſince it is thus publike-
ly now called for, it
wil be no longer detai-
ned, I will not ſay, from
them that are particu-
larly intereſted only; but
from the Church of
God in generall, and all
good Chriſtians that
might reap benefit and
comfort by it.